# A SERMON,

PREACHED IN THE

CATHEDRAL-CHURCH AT LINCOLN,

BY THE REV. GEO. HUTTON, B. D.

PUBLISHED FOR THE BENEFIT OF THE COUNTY-HOSPITAL.

[Price One Shilling.]

BRITISH MUSEUM

A

# SERMON,

PREACHED IN THE

CATHEDRAL-CHURCH AT LINCOLN

*On Sunday September* 16, 1798,

BEING THE ANNIVERSARY MEETING

OF THE

GOVERNOURS

OF THE

# COUNTY-HOSPITAL,

By The REV. GEORGE HUTTON, B. D.

LATELY FELLOW OF ST. MARY MAGDALENE COLLEGE, OXFORD

Published for the Benefit of the Hospital.

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1798.

BRITISH MUSEUM

A

# SERMON,

&c.

1 JOHN, III C. 17. V.

*Whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the Love of God in him?*

THE grand deſign, the ultimate ſcope, of Chriſtianity, is to inſtruct mankind in the knowledge of their duty, to lead them through that knowledge to the performance of that duty, and thus to prepare them to be meet partakers of thoſe "*exceeding great and precious promiſes*," to fit them for the enjoyment of that ſtate of perfect and ever-enduring happineſs, which it holds out to them in a future life. The Chriſtian Religion then, it appears, is a

religion of motives; It not only layeth down rules for the regulation of our conduct, but it likewiſe giveth us motives to incite and animate us to the obſervance of them. Hence it is we infer that no action can at any time be denominated truly good, unleſs we are ſatisfied not only that the action was in its own nature intrinſically good, but that the motive which impelled us to the performance of it was likewiſe good.——Now the grand motive which the Chriſtian Religion holds forth to us to enforce the practice of our ſeveral duties, is the Love of God. This principle is neceſſary as a ſource and ſpring to impart life, energy and vigour to all our actions; without it they will be dull, cold, lifeleſs, inanimate, unprofitable, a mere dead letter. We are required by St. Paul, "*whatſoever we do, to do all to the Glory of God:*" As the glory of God then is, or ought to be, the end of all our actions, ſo muſt the love of God be the moving cauſe of them. "Whatſoever ye do, do all for the Love of God." The reaſonableneſs of this principle, were it not of itſelf ſufficiently evident, might eaſily be made to appear, from a conſideration of the relation in which we ſtand to God, that he is our Creator, "who hath made us and all the world," that

he is our all-merciful father, our all-powerful protector and preſerver, our all-ſeeing judge; that he ſent his only-begotten ſon into the world to "*redeem us from all iniquity,—to put away our "ſins by the ſacrifice of himſelf;*" and that he hath graciouſly promiſed us the aſſiſtance of his Holy Spirit, to renew our fallen nature, and to perfect the great work of our ſanctification. But this approaches ſo nearly to a ſelf-evident truth, that it were needleſs to dwell upon it. I ſhall therefore at preſent briefly call your attention to the neceſſity of this principle of the Love of God as a motive to all our actions, from a conſideration of the inferiority, the vanity, the emptineſs, the inefficiency, of all other motives to action; and I ſhall endeavour to exemplify it by applying it to the occaſion of our preſent meeting, the great duty of Charity and Benevolence to our fellow-creatures.

Every human action hath its motive, and every motive originates in that freedom of will with which our Creator hath endued us. Hence it is that we are rendered accountable for all our actions; which would not have been the caſe, had we been made ſubject to the irreſiſtible impreſſions of a ſuperior power, in ſuch a

manner as to preclude all the original movement of native ſpontaneouſneſs, for then we ſhould have been under the guidance and direction of motives not our own, we ſhould have been mere paſſive inſtruments in the hands of that power · like unreſiſting machines impelled by the external force of the workman's hand, we ſhould then have been the ſubmiſſive agents of abſolute neceſſity. And can we conceive any thing ſo contrary to every notion which we are enabled to form of the nature of the Supreme Being, as the idea that he ſhould have "*created us in his own image, after his likeneſs,*" ſhould have endowed us with many excellent powers and faculties, ſhould have beſtowed upon us the diſtinguiſhing gift of Reaſon, and at the ſame time ſhould have forbidden us the free uſe and exerciſe of thoſe faculties and of that reaſon? Can we conceive any thing ſo derogatory to the wiſdom and juſtice of the Moſt High? Even on the ſuppoſition that it were not derogatory to his wiſdom and juſtice, but that it were perfectly conformable to what we know of his nature and attributes, to have deprived us of the freedom of our will at the very moment in which he beſtowed that will upon us, yet do we in fact feel this to be the caſe? Do

we daily experience this over-powering and irreſiſtible controul? Or rather, do we not feel the direct contrary? Are we not hourly ſenſible of the uncontrouledneſs of our will? Do we not uniformly exerciſe the power of chooſing or of refuſing whatever is propoſed to us? Does not the very expreſſion itſelf, *I will*, or *I will not*, imply ſuch a power of acceptance or rejection? Let me not however be underſtood here as if I meant to imply that the Almighty cannot or doth not reſtrain the will of man; doubtleſs he, and he alone, who gave the faculty, who willed it into exiſtence and into freedom, doubtleſs he can and frequently doth controul and reſtrain the unruly wills and affections of ſinful men, as well as he guides and directs thoſe of the good; But this interpoſition in the caſe of the wicked, this influence in the caſe of the good, cannot in any way affect the univerſality of the general ſyſtem. How wild, abſurd, and viſionary then are the opinions of thoſe dreaming philoſophiſts (unworthy as they are of the name of Philoſophers) who maintain that "man is a mere machine," and that "his actions, as well as every "thing that happens in the univerſe, are the

"reſult of abſolute neceſſity." (1) If indeed theſe were the only, or the principal, characteriſtics by which ſuch opinions were diſtinguiſhed, if the author of them were content to be characterized as wild, abſurd, and viſionary only, we might patiently endure them for a time as a ſubject for tranſient ridicule, and to be conſigned over quickly to ſilence and oblivion. But when theſe opinions preſent themſelves to us in a very different character, when they tend to obliterate from the minds of men the doctrine of future accountableneſs, when they confound all diſtinction of virtue and vice, good and evil, when they reduce all human actions to one common level of equality, when they ſet aſide the neceſſity of contrition, humiliation and repentance, when the author of them at the ſame time declares it to be his opinion that the introduction of his ſyſtem would be cheaply purchaſed by a maſſacre;* when ſuch is their baneful and pernicious tendency, we can never be too loud in our exclamation againſt them, we can never be too frequent in our expoſure of their perniciouſneſs, or in lifting up the voice of warning and admonition againſt their introduction.

* Political Juſtice, Page 876.

Since then it appears that our Will is free and uncontrouled, and that conſequently the motives which influence our actions are truly our own, it is evident that the goodneſs of thoſe motives is a matter of the higheſt importance. And where in the whole circle of merely human motives ſhall we find any one fully adequate to each particular caſe, ſuch as ſhall indubitably ſtamp the character of rectitude upon the action reſulting from it? Can motives of a temporal nature and of temporary influence, can motives of convenience and ſelf-gratification, motives perpetually changing with the changeableneſs of that convenience and that gratification, can ſuch motives indubitably and uniformly ſtamp ſuch a character? Can motives of vanity, ambition, or of human applauſe, impreſs this character of rectitude? Aſſuredly not. Or can motives of kindneſs, good-will, and love to man, accompliſh it? But what is the love of man if it be not founded on the love of God?—Here then we have a complete motive, a motive not only applicable, but fully adequate, to all caſes whatſoever, a motive unqueſtionably and univerſally impreſſing the character of rectitude on all our

actions. Be this then our invariable rule of conduct: Let the love of God be the motive to all our actions, as the glory of God is to be the end of them.

And this brings me to the application of this matter to the occaſion of our preſent meeting, the great duty of Charity.

The word, which our tranſlators of the New Teſtament have rendered by the term Charity, in the original greek ſignifies love, and is a word of various and extenſive application. It is uſually tranſlated love; but wherever it occurs rendered by the term Charity, it uſually denotes love to our fellow-creatures, exemplified in all acts of kindneſs and benevolence towards them, and deriving its origin from the only true ſource the Love of God; that Chriſtian Charity which alone deſerves the name of true Charity by being founded upon Chriſtian Principles. This is the characteriſtic of evangelical love; this it is that ſpecifically diſtinguiſhes the Charity of the true chriſtian, that it is founded on the Love of God and of the Lord Jeſus Chriſt; this is the preciſe point of difference between that Charity which is

founded on its true motive, and that which is built upon other foundations. Our bleſſed Saviour himſelf in his laſt diſcourſe with his diſciples, ſaith unto them, "*A new commandment I give unto you, that ye love one another; as I have loved you, that ye alſo love another.*" And again, "*This is my commandment, that ye love one another as I have loved you.*" And St. John the beloved diſciple of our Lord, confirms the ſame to us as the commandment of God, "*This is his commandment, that we ſhould believe on the name of his ſon Jeſus Chriſt, and love one another as he gave us commandment.*" In what reſpect then is it here ſaid that this is a new commandment? And how doth our bleſſed Saviour ſhew this to be a new commandment? A commandment requiring us to love our brethren, to be pitiful, kind, and compaſſionate to all men, was indeed in itſelf no "*new thing in the earth:*" It may perhaps not improperly be called a natural principle, a principle interwoven by nature in the very conſtitution of man, a principle common to beings that are made partakers of the ſame nature; and it hath in all ages of the world been inculcated by the teachers of wiſdom as a principle

the beſt calculated to improve the nature, and to meliorate the condition of man, as the fitteſt means to preſerve the peace and harmony of ſociety, and to promote the general happineſs of mankind. If then, as it ſhould ſeem, this was no novel opinion, if it was felt and acknowledged as a natural principle, or if it was taught and enforced by the ſages of antiquity as an important moral duty, how is it that our bleſſed Saviour calls it a new commandment? How is it that he appropriates it to himſelf as his commandment? He eſtabliſhes it as a new commandment by laying anew the foundation of it, by referring to the love of God as the true ſource and ſpring from which it is to flow, by raiſing the ſuperſtructure of morality upon the baſis of religion; He eſtabliſhes it as a new commandment by the extenſiveneſs of the application which he had indeed before given it, "*Love your enemies,—bleſs them that curſe you,*" "*whatſoever ye would that men ſhould do unto you, even ſo do unto them.*" As alſo by ſhewing the nature and quality of it, "*that ye love one another as I have loved you,—as the Father hath loved me ſo have I loved you, continue ye in my love.*" Thus does he at the ſame time

eſtabliſh the newneſs of the commandment, and the appropriation of it as peculiar to himſelf, by the diffuſiveneſs and the perfection which he hath given to it, by making the Father's love to himſelf and his own love to his diſciples the pattern and meaſure of their love to their brethren. And in concluſion he adds, " *By this ſhall all men know that ye are my diſciples, if ye have love one to another.*"(2)

It appears then evident to a demonſtration that the love of God and of our Lord Jeſus Chriſt is to be the foundation of our love to man. " *Other ſure foundation than this can no man lay.*"

To the character of the ſoldier we are accuſtomed to attach the idea of courage and magnanimity, to the mariner an intrepid and adventurous ſpirit, to the merchant prudence in his affairs and honeſty in his dealings, to every condition and employment ſome peculiar trait, ſome particular appropriation of character. But as we are chriſtians, benevolence is peculiarly applicable and appropriate to every individual, whatever be his condition, what-

ever his employment. The eſſence of the chriſtian character is Charity.

Let us not then, my brethren, content ourſelves and reſt ſatisfied merely with being charitable, in the common acceptation of the word; But let us "*put on Charity;*" let us "*cloathe ourſelves with it like as with a raiment; Let it be unto us as the cloke that we have upon us, and as the girdle that we are alway girded withal.*" For aſſuredly it "*is the bond of perfectneſs,*" or that perfect and connecting tie which unites all chriſtians together under one Lord Jeſus Chriſt. Let us form and fix and cheriſh in our hearts the love of God, and of the Lord Jeſus Chriſt. Let us upon this principle "*be careful to maintain good works,*" to abound in acts of charity and mercy to our poor brethren; and let us by our example "*provoke one another unto love and to good works; remembering the words of the Lord Jeſus, how he ſaid, it is more bleſſed to give than to receive;*" Remembering too that this great duty is enjoined us by our Lord and our God, the gracious author of our exiſtence, from whoſe bounty we have received, and by whoſe permiſſion we retain, whatever we enjoy; that in-

comprehenſible and ineffable Being, "*which was, and is, and is to come, the Almighty;*" or in the ſublime language of the prophet, "*the high and lofty one that inhabiteth eternity,*" by whom "*the bows of the mighty men are broken, and they that ſtumbled are girt with ſtrength, who maketh poor and maketh rich, who bringeth low and lifteth up, who raiſeth up the poor out of the duſt and lifteth up the beggar from the dunghill,*" who "*putteth down the mighty from their ſeats and exalteth them of low degree,*" and who as he gave, ſo can he take away what he hath given, "*in the twinkling of an eye,*" by the mere operation of his will. Conſidering moreover that although acts of kindneſs and charity done to men do by no means neceſſarily prove their origin from the love of God, yet as they produce a good effect, as they dilate the heart of the alms-giver with ſatisfaction and delight, "*verily they have their reward;*" and ſince it cannot be proved, without ſearching into the inward motive, that they did not originate from the true principle, we are therefore bound in all charitable judging to conclude that they did ſo originate. Whereas "he who in the full poſſeſſion and enjoyment of this world's good,

who rioting in the midſt of abundance and profuſion, ſeeth his chriſtian brother have need, and yet ſhutteth up his bowels of compaſſion from him, we know that he "*is condemned already;*" we know that the love of God dwelleth not in him." "*If any man have not the Spirit of Chriſt, he is none of his.*"

But it will be to little purpoſe for a preacher to recommend in the moſt pathetic terms, or to enforce by the moſt convincing arguments, the great duty of Charity, if a doctrine, which hath a direct tendency to ſupercede the neceſſity of this virtue if not entirely to annihilate it, be permitted to be taught amongſt us without animadverſion and without contradiction. It is obvious that I mean the doctrine of an univerſal equality. A doctrine, which, by reducing to one common level all the different gradations of rank in ſociety, by confounding all diſtinction of "*high and low, rich and poor,*" by deſtroying "the proud ſubmiſſion, the dignified obedience,"* the beautiful ſubordination, the ſyſtematic harmony of ſocial arrangement, by equalizing all property whether of inheritance or of acquiſition, leaves no room for the

* Burke.

exerciſe of this duty of alms-giving, and ſtrikes moreover at the very foundation of ſociety. We are told, and by a wiſe man too, my brethren, that "*the rich and the poor meet together, the Lord is the maker of them all.*"(3) Our bleſſed Saviour likewiſe hath inſtructed us that "*he that ſitteth at meat is greater than he that ſerveth;*" and he hath reminded us that "*we have the poor always with us,*" in like manner as Moſes of old declared to the Iſraelites, "*the poor ſhall never ceaſe out of the land.*" And this ſyſtem was wiſely ordained by providence for a trial of our faith, and for the exerciſe of our obedience, that we might from love to God and in dutiful ſubmiſſion to the commandment of Chriſt, ſhew forth our kindneſs to our brethren, by ſupplying the wants of the poor and needy, by adminiſtering comfort and aſſiſtance to the ſick and the diſeaſed, by ſuſtaining the infirmities of nature and the diſabilities of misfortune, in ſhort by following the example of our bleſſed Lord, "*who went about doing good.*" And with this agrees the conſtitution of nature, which hath allotted to infancy its attendant weakneſs, to old age its attendant decrepitude, to each a condition of help-

leſſneſs which equally ſtands in need of external ſuccour and aſſiſtance. But the deeper erudition, the more extenſive information, the more profound reſearch, of our wiſer modern philoſophiſts, has diſcovered, forſooth, that theſe are antiquated notions, that they have no foundation in reaſon or in Holy Scripture, that equality is the conſtitution and eſtabliſhment of nature, that even "the chriſtian religion is a ſyſtem of equality in the moſt rigorous and extenſive acceptation of that term." To which it need only be replied, in the brief words of St. Paul, "*we have not ſo learned Chriſt.*"(4)

Whilſt however I am thus endeavouring, my brethren, to enforce the duty, and to recommend the practice of charity, let me not be thought guilty of violating one particular article of this duty, *viz.* that of charitable judging, in holding up to public cenſure and reprehenſion the authors of ſuch doctrines and opinions. Were ſuch opinions merely matters of ſpeculation, did they relate to concerns of political conſideration only, I mean in the confined ſenſe of the word politics, (5) were they nothing more than the ſimple cant-words of a party, invented in ſubſervience to party-

purpoſes, we might be content to regard them with ſilent contempt; But when they are repreſented to us as adapted to the ſtate and condition of man, as applicable to the circumſtances of ſociety, and even forming the very baſis of it, when they are recommended to our practice and importunately ſolicit our adoption, we are then juſtified in ſhewing their inconſiſtency with a ſtate of ſocial union, their inadmiſſibleneſs into a ſyſtem of government and ſubordination, their incompatibleneſs with the true ſtate of man, we act conſiſtently with true charity in developing and expoſing to public view the dangers to be apprehended from the introduction of them; nay more, we ſhould act contrary to the dictates of charity, contrary to a ſenſe of our duty, did we heſitate to give our fellow-countrymen an admonitory caution againſt them as tending to break the bonds of chriſtian charity, and to overturn the ſocial and political economy of the world. Whenever therefore this doctrine of equality, from whatever authority, ſolicits our attention, let us reply to it in the words of him who was truly, as well as emphatically, ſtyled "the wiſe man," "*The rich and the poor meet toge-*

*ther, the Lord is the maker of them all.*" Let each individual learn from hence to be content with the ſtation aſſigned him by a gracious providence. Let the rich man remember, that however ſuperior and enviable he may think his lot in life, yet is he indebted to the poor man's labour and aſſiſtance for moſt of the comforts and conveniences which he enjoys; remembering this, let him "*be cloathed with humility,*" let him be kind and compaſſionate, charitable and benevolent, to thoſe beneath him. Let the poor man remember, that however wretched may be his condition in this world, yet "*great may be his reward in another,*" that tho' he poſſeſs not the riches of his neighbour, yet may he enjoy more of real happineſs and contentment, that tho' he be compelled by his daily labour and "*in the ſweat of his face*" to contribute to the rich man's comfort, yet is he mutually indebted to the rich for ſupport and protection; and that if he perform his duty here, "*his labour finally will not be in vain in the Lord;*" Remembering this, let him eat his bread in peace and chearfulneſs, and be humble and ſubmiſſive to thoſe whom a kind and merciful Father hath, moſt aſſuredly for

wiſe purpoſes, placed over him; Let him "*ſtudy to be quiet, and to do his own buſineſs, and to work with his own hands,*" to follow diligently the proper buſineſs of his calling. Let us all take eſpecial care to baniſh from our minds a reſtleſs and diſcontented ſpirit; It is that which palls all the enjoyments of life, and preſents to a ſickening imagination the evil only continually, whilſt it ſuppreſſes the good. Let us, whether "*high or low, rich or poor,*" remember that it is "*the Lord who is the maker of us all;*" that his will called us into being, and aſſigned us our ſtation in this life; that it is our duty ſo to "*work the work of the Lord*" here, that we may finally be made partakers of thoſe rewards which he hath promiſed to all ſuch as do according to his will; and that whatever may have been our condition in this world, whether rich or poor, exalted or humble, we ſhall finally be judged, not according to that condition, but according to the uſe which we have made of it, not by the meaſure of our riches, by the greatneſs of our power, or by the height of our exaltation, but according as we have improved theſe advantages, and rendered them ſubſervient to the glory of God who gave them.

Let me yet further beſpeak your attention, my brethren, whilſt I offer ſome few obſervations referring more immediately to the occaſion of our preſent meeting. The general uſefulneſs of inſtitutions of this kind, the numerous benefits and advantages reſulting from them, the liberal ſupply of medical aſſiſtance and relief which they furniſh to all thoſe who in addition to the evils and calamities of poverty are oppreſſed by the hand of ſickneſs or diſeaſe, the immediate and preſent aid which they give in all caſes of caſualty, the inducements which they hold out to the poor to apply for aſſiſtance in the early ſtages of a diſorder before it ſhall have got to ſuch a height as to render the proſpect of a cure almoſt hopeleſs, the regularity of ſtated hours for meals obſerved therein, the attention paid to diet, air, and cleanlineſs, the retirement and ſecluſion obtained from noiſe and diſturbance of every kind, the opportunities which they afford for the improvement and extenſion of medical ſcience in all its various branches, the collection and concentration of medical ſkill which they are the means of aſſembling together, and laſtly, the practice of calling together for the pur-

poſes of devotion ſuch of the patients as are ſufficiently recovered to unite in offering this their bounden duty and ſervice of prayer and thankſgiving; Theſe things have been ſo frequently diſplayed, and indeed are ſo obvious in themſelves, that it is needleſs to dwell upon them; even if they were leſs obvious than they are, they would be ſufficiently proved from this circumſtance, that, beſides the numerous hoſpitals in the metropolis, buildings of this kind and for theſe purpoſes, have within theſe few years been erected in every county and in almoſt every large town throughout the kingdom.—As little occaſion will there be to point out to you the benefits derived from the charitable inſtitution in behalf of which I now addreſs you, or to enlarge upon them by a minute detail and enumeration of particulars; for an account of theſe it will be ſufficient to refer you to the ſtatements annually publiſhed of the number of patients admitted and diſcharged, of the cures performed, of the relief adminiſtered; from which I have no doubt it will appear, that, conſidering the population of this county, a comparatively greater number of poor ſufferers may have been reſtored

to their families than in almoſt any other county whatſoever.(6)

There is yet one circumſtance to which I wiſh more particularly to call the attention of you my poorer brethren, of thoſe amongſt you who from your ſituations in life may poſſibly at ſome future time become fit objects of this charity. An opinion is apt to prevail amongſt you, that, in hoſpitals and other receptacles for the ſick and maimed, experiments are made upon the patients, not only in ſurgical caſes, but alſo in the application of new remedies, and new modes of cure for internal diſorders, in order to diſcover and aſcertain the effects of different medicines. And can you, my brethren, ſuppoſe for a moment that the perſons who, from their known character for ſkill, eminence, and integrity in their profeſſion, have been ſelected to ſuperintend a truſt of ſuch magnitude and importance, that ſuch perſons, equally inſenſible to their own reputation and dead to the common feelings of humanity, will thus unadviſedly trifle, thus wantonly ſport, with the lives and limbs of their fellow-creatures, and precipitately reſort to new experiments, except only in thoſe caſes

(ſeldom as they occur) in which the uſually-preſcribed medicines, the formerly-tried remedies, have failed altogether of their effect? In which caſes it becomes a duty to hazard, for the preſervation of life, any *poſſible* attempt, any poſſible mode of cure, however new, however untried. Uncharitable and unjuſt then as ſuch opinion appears to be, reproachful likewiſe and injurious as it is to the character of the faculty who voluntarily give their attendance, it is moreover equally untrue and unfounded in fact. Enquire and ſearch out, you who doubt it, go, aſk of thoſe who, with the bleſſing of almighty God, have been reſtored to health in this houſe of charity; go yourſelves to this houſe of charity, enquire, examine, and ſee; ſee, and be convinced by the evidence of your own ſenſes.—But I truſt, my brethren, that ſuch an opinion is amongſt you as uncommon, as it is in itſelf groundleſs. Still however as this opinion does frequently prevail, and as we occaſionally meet with ſome perverſe individuals, who, under the influence of ſuch idle apprehenſions, prefer their own confined and comfortleſs habitations, with the uncertainty of medical attendance, and many

other inconveniences, to the wholeſome air, the regular attendance, the numerous advantages and conveniences of an hoſpital; it may not be without its uſe thus to have born our teſtimony of remonſtrance againſt the opinion, and to have endeavoured to obviate and prevent the propagation of it.—Let me remind you likewiſe, my brethren, of the opportunities here afforded you of offering up your prayers and praiſes to God, and joining with your fellow-ſufferers in the public ſervice of the church; that ſo, meditating upon the afflictions which have been ſent you, you may be brought to a due ſenſe of your paſt ſins, that this ſalutary remembrance may produce in you a true contrition of heart and ſincere purpoſes of amendment, and that "*in the multitude of the ſorrows which you have had in your hearts the comforts and conſolations of Religion may yet refreſh your ſouls.*"

To conclude.—Seeing then, my brethren, that "all our doings without Charity are nothing worth;" Seeing that the love of God and of the Lord Jeſus Chriſt, is the only true root and ſpring of our love to man; let us in our addreſſes to the throne of grace humbly

intreat our heavenly Father, that he would, by the influence of his Holy Spirit, "pour into our hearts that moſt excellent gift of charity, the very bond of peace and of all virtues." Let us uſe our own earneſt endeavours to cheriſh, confirm, and ſtrengthen this precious gift, not only by not omitting any opportunity which may preſent itſelf of doing acts of kindneſs and charity towards our fellow-creatures, but alſo by ſeeking out occaſions for the exerciſe of this duty, by "*going out into the highways, into the ſtreets and lanes of the city, by bringing in to the houſe of charity the children of affliction, the poor, and the maimed, and the halt, and the blind.*" Let this principle of true charity, in obedience to the high command from which it is derived, be the ruling motive to all our actions; Let us act upon this principle as chriſtians from a ſenſe of duty, not becauſe the performance of it is attended with ſelf-ſatisfaction and delight, not becauſe it expands and ſublimes the heart, not becauſe great ſpiritual bleſſings and rewards are promiſed to the due performance of it, not becauſe "*it bleſſeth him that gives as well as him that takes,*" but becauſe

it is commanded us by our bleſſed Saviour, "*This is my commandment, that ye love one another.*" In our practice of this duty, in the diſtribution of our alms, let us make no oſtentatious diſplay of our charitableneſs, let us "*ſound no trumpet before us,*" but let us "*do it in ſecret,*" let us even "*conceal from our left hand what our right hand doeth.*" Let us be careful alſo to take no merit to ourſelves, as did the arrogant and boaſtful phariſee, "*I give tithes of all that I poſſeſs;*" In this conſiſted his crime, that he preſumptuouſly arrogated merit to himſelf in his performances, and challenged the juſtice of God: Let us abjure ſuch an example; for "*what have we that we did not receive?—Where is boaſting then? It is excluded.*" What merit is there "*in doing that which was our duty to do?*" None ſurely. What claim have we to reward for doing that which if neglected would have ſubjected us to puniſhment? None ſurely. Even if there was a perfection in the diſcharge of our duty, it could not be ſaid properly to deſerve the favour of God; how much leſs capable then are we of merit by any thing we do in this our fallen and imperfect ſtate.(7) Let us ſeize with eager-

neſs and pleaſure the preſent opportunity of adminiſtering to the wants of thoſe who ſtand ſo much in need of our aſſiſtance, who have a double claim upon us in the united calls of poverty and of ſickneſs. If heretofore we have ever enjoyed a ſimilar opportunity, let us now welcome its return with gladneſs, and embrace it with thankfulneſs, conſidering that another may perhaps never be in our power, that ere another year ſhall have paſſed over our heads we may "*be called away hence and be no more ſeen. The night cometh when no man can work,*" when the hand of charity will be palſied by the ſtroke of death. Let us then, my brethren, give all diligence to work whilſt it is yet day. While we have time "*let us do good unto all men.*" Let us endeavour, as far as it is in our power, to follow the example of our bleſſed Lord, "*who went about doing good.*" Let us as chriſtians "*bear one another's burthens; ſo ſhall we fulfil the law of Chriſt.*

FINIS.

# NOTES.

## *Note (1) page* 10.

SEE Mr. Godwin's "Political Juſtice."——Mr. G. muſt excuſe me when I declare that his doctrine of Neceſſity is utterly contrary to every thing I have ever heard or read or thought or ſeen or experienced on the ſubject. I can never in any way perſuade myſelf that man is ſuch a machine as he deſcribes; The utmoſt extent of the compaſs of my belief falls ſo far ſhort of it, as not to come within the proſpect of a poſſibility of approximation. And I really am under the neceſſity (not Mr. G.'s neceſſity, but a neceſſity ariſing from ſound reaſon and ſtrong conviction) of believing that the man who can believe the omnipotence of neceſſity is himſelf a voluntarily paſſive machine under the influence of that nonſenſe of neceſſity which he deſcribes; in other words, that he labours under an imbecility or unſoundneſs of mind, which the proper application of a little common ſenſe and ſober-mindedneſs may eaſily remove. The activity of Mr. G.'s candour however will certainly attach no blame to me for diſbelieving his doctrine of paſſiveneſs, becauſe (according to his own ſyſtem) he muſt conclude that my infidelity in this article reſults from abſolute neceſſity. I will therefore here take my leave of Mr. G. in perfect good-humour, wiſhing him all the happineſs and enjoyment which he can expect to derive from his ſtate of paſſiveneſs; requeſting him at the ſame time to practiſe a little more paſſive obedience and ſubmiſſion to common ſenſe in any future diſquiſitions with which he may be diſpoſed to favour and to illuminate mankind; and in particular that he will be cauti-

ous of again obtruding on the world ſuch groſs miſrepreſentations, ſuch unfounded calumnies, as appear in his "Adventures of Caleb Williams."

## *Note (2) page* 15.

May not this be conſidered as a collateral proof of the Divinity of Jeſus Chriſt?

## *Note (3) page* 19.

By which is not meant merely that God is the maker of all men, whether they be rich or poor; a truth which it needed not the wiſdom of Solomon to diſcover; but that he is the maker of them as ſuch, as rich and as poor, that he is the appointer of their reſpective conditions to each individual, the ordainer of theſe different ſtates and ranks of ſociety.

## *Note (4) page* 20.

This Doctrine of an univerſal Equality amongſt mankind was of late years attempted to be diſſeminated amongſt us by a degenerate individual,* whoſe writings have exhibited one unvaried tenour of blaſphemy, abuſe, and invective againſt the religion and government of his country, and who is now by that country deſervedly diſowned and rejected, as an outcaſt.——But from the inſignificance of its author the doctrine had nearly ſunk into ſilence and oblivion until very lately a new advocate† ſtarted up in its defence, from whoſe natural and acquired abilities his country had reaſon to expect better things.

## *Note (5) page* 20.

That "the pulpit is not the vehicle for politics," is a propoſition to which I can by no means bring myſelf to accede.

* Thomas Paine. † Gilbert Wakefield, B. A.

That religion is not to be perverted into an occaſion for promoting the political views of a party and fanning the flame of a party-ſpirit, (which is the confined ſenſe of the word politics) that it is not to be made uſe of as an inſtrument to rouſe the fierce and unbridled paſſions of the multitude, to let looſe the demons of envy, hatred, and malice, of tumult and civil diſcord, to prey upon mankind, I moſt readily and cordially admit. But I am diſpoſed as ſtrenuouſly to deny that religion has nothing to do with politics in the enlarged acceptation of that term, as it implies and relates to the origin and rights of government together with the economy and adminiſtration of it, the nature of ſocial union, the claims and duties of ſociety, the neceſſity of authority and ſubordination, the reciprocal duties of rulers and ſubjects, of high and low, of rich and poor, the frequent exhortation and call to national humiliation, faſting, and prayer, in conſequence of national ſins; Theſe matters (under the title of "Chriſtian Politics") enter ſo largely into the concerns of every chriſtian, that ſo far from being inconſiſtent with evangelical charity it appears to be the duty of a preacher of the goſpel to inculcate and enforce right notions upon ſuch ſubjects, that the minds of his hearers may not be perverted by the deluſions of fancy or warped by the prejudices of errour; more particularly at a time when principles which tend directly to the diſorganization of ſociety have been, and continue to be, induſtriouſly diſſeminated. And let it not be objected that the great luminary of our hemiſphere, whoſe ſetting we have ſo lately and ſorrowfully witneſſed,* has declared "that no ſound ſhould be heard in the church but the healing voice of chriſtian charity;" on topics of ſuch momentous importance to us as men and as chriſtians, the

* Mr. Burke.

voice that inculcates the principles of rectitude and the dictates of peace is ſurely in an eminent degree "the healing voice of chriſtian charity."—It is a circumſtance which redounds peculiarly to the glory and honour of the Church of England, that ſhe has, almoſt ſingly, ſtood in the breach and ſtemmed the torrent of French revolutionary principles, that ſhe has ſtayed the proud waves of infidelity and the troubled waters of democracy, whilſt diſſenters of almoſt every denomination, particularly the Socinians, have joined hand in hand to break down the mounds and barriers, and to ſwell the inundation: So cloſe is the alliance between ſocinianiſm and republicaniſm. We have even ſeen individuals of the Roman Catholic perſuaſion, how conſiſtently with their profeſſed tenets I leave for them to decide, engaged in acts of treaſon and rebellion, and uniting with republicans to aid and abet the dirty work of French profligacy; We have ſeen thoſe perſons, like Herod and Pilate, made friends together, who before were at enmity between themſelves.

## *Note (6) page 26*

By the laſt general ſtatement publiſhed by the Governors of the Hoſpital it appears that the number of Patients admitted from the firſt Eſtabliſhment November 13, 1769, to June 24, 1798, amounts to 6855, out of which number 6119 have been diſcharged cured or much relieved. This gives to every year an average of 211 perſons who have received benefit from the eſtabliſhment of this charitable Inſtitution.

## *Note (7) page 30.*

See Dr. Evans's "Sermons on the Chriſtian Temper." Vol. II. page 36.

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# A LETTER

TO THE

## Honourable C. J. FOX, M. P.

Occaſioned by his SPEECH delivered on the Anniverſary of his Election for Weſtminſter, October 10th, 1798.

By GEORGE HUTTON, B. D.

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TO

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